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W. M. LLOYD GARRISON, EDITOR.

VOL. XXI. NO. 10.

Refuge of Oppression.

The following letters were read at the 'Union' celebration of Washington's Birth-day, Feb. 22nd, in New York.

LETTER FROM THE PRESIDENT.
WASHINGTON, Feb. 17, 1850.

GENTLEMEN: I have the honor to acknowledge the receipt of your kind letter, informing me that the Union Safety Committee intend to unite with their fellow-citizens in celebrating the anniversary of Washington's Birth-day, and inviting me to participate in the festivities. Many considerations would tempt me to accept this flattering invitation, did not my official duties compel me to decline it.

Nothing could be more gratifying than to meet my friends in your enterprise city. Their unflinching kindness has laid me under many obligations, and the noble stand which they have taken in support of the law of the Union is deserving of the highest commendation.

It appears to me, too, that the Birth-day of Washington is deserving of every honor which a century since the grave closed over all that was mortal of this illustrious man; his voice still speaks from the tomb. His paternal advice still sounds in our ears, and his far-seeing wisdom still warns us of our danger. How truly prophetic is that paragraph in his Farewell Address, in which he says—

"In contemplating the causes which may disturb our Union, it occurs as matter of serious concern, that any ground should be furnished for characterizing parties by geographical discriminations—Northern and Southern—Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to influence particular districts, is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealous and heart-burning spirit which springs from these misrepresentations. They tend to render alien to each other, those who ought to be bound together by fraternal affection."

Who can doubt that his calm, contemplative mind looked down the long vista of coming years, and saw in the distance that 'designing men' would sow sectional jealousies for selfish objects, which might destroy that Union which he loved so well, and which he justly regarded as the very palladium of our liberties and national prosperity?

But the illustrious patriot taught quite as much by his example as by his precept. He was blessed with a nature with a vigorous Constitution and a well-balanced and discriminating mind. Not brilliant, but regularly calm and practical. His judgment was never clouded by prejudice or disturbed by passion. With a never failing trust in an overruling Providence, he never doubted that a righteous cause must succeed; and my heart is drawn out to him by the expression of the hope that so far from weakening, the recent agitation may strengthen the bonds of Union; that every sectional jealousy may be dispelled; and that every Constitutional right may be held sacred and inviolate; and that our glorious Union may be as enduring as the fame of the immortal Washington.

I have the honor to be, Sir, your friend and fellow citizen,
MILLARD FILLMORE.

LETTER FROM DANIEL WEBSTER.
WASHINGTON, Feb. 20, 1851.

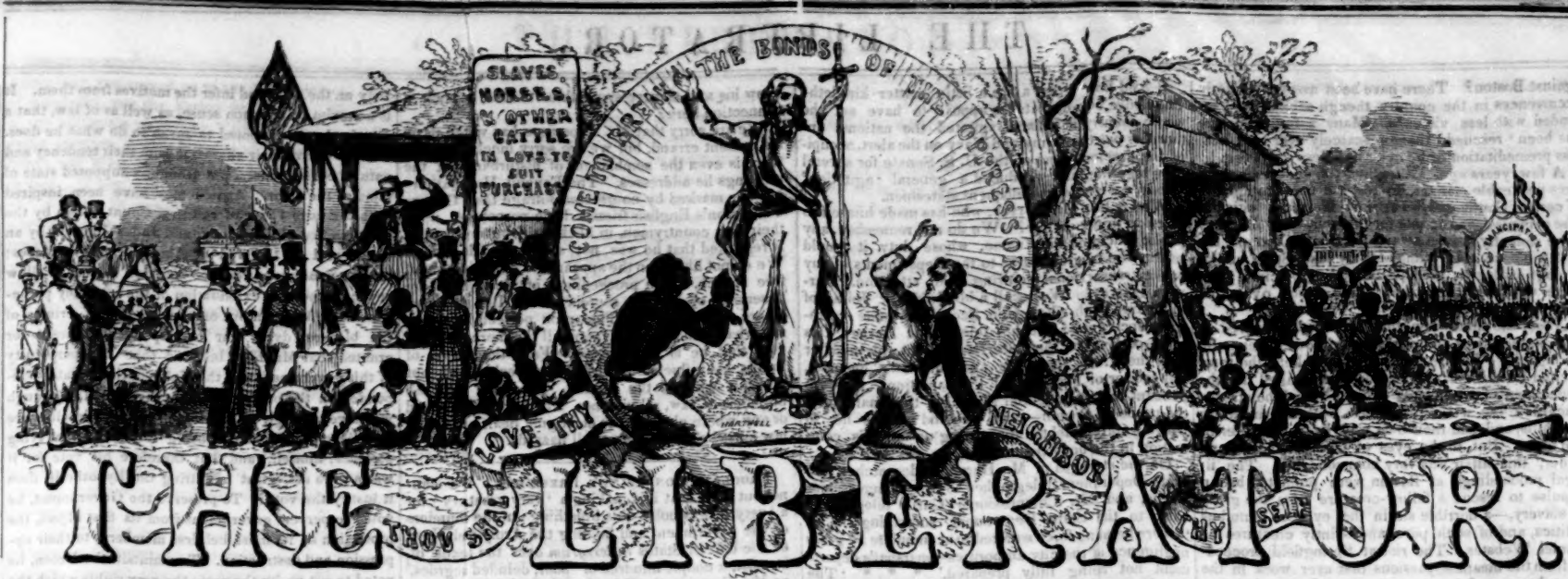
GENTLEMEN: It is a source of deep regret to me, that my public duties absolutely prevent me from having the pleasure of accepting your invitation to attend a public dinner on the TWENTY SECOND, in honor of that auspicious day. Auspicious indeed! All good influences, all omens of independence, liberty, free government, the creation of a nation, its prosperity, happiness and glory, are in the eyes of Washington first opened to the light.

You may truly, gentlemen, that the present moment admonishes us to rally in support of his principles, to express anew, our admiration of his character, and our gratitude for his parting lessons of patriotism and wisdom.

You say truly, gentlemen, that the great duty devolving on us is that of regarding the Union as the foundation of our peace and happiness, and the Constitution as the cement of that Union. So Washington regarded them; so he conjured his fellow-citizens, in all generations, to regard them; and shall be forgotten, and its admonitions rejected by the people of America, from that time it will become a farewell address to all the bright hopes of human liberty on earth.

Gentlemen, the character of Washington is among the most cherished contemplations of my life. It is a fixed star, in the firmament of great names, shining without blinking, with clear, steady, beneficent light. It is associated with the best of all our reflections on those things which are dear to us. If we think of the Independence of our country, we think of him whose efforts were so prominent in achieving it; if we think of the Constitution which is over us, we think of him who did so much to establish it, and whose administration of it was so acknowledged to be a model for his successors in the Cabinet, of the purest patriotism, of the highest integrity, public and private, of moral rectitude and without extravagance, the august figure of Washington presents itself, as the personification of all these ideas.

You do well, gentlemen, at this interesting hour, to take his example, to spread over all the land generation, and fervently to pray Heaven that the spirit which was in him may also be in us.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, MASS., FRIDAY, MARCH 7, 1851.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION—A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.

"Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT."—JOHN QUINCY ADAMS.

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WHOLE NO. 1052.

patriotic and assiduous labors, he made this most important declaration:—"In all our deliberations upon this subject, we kept steadily in our view, that which appears to us the greatest interest of every American, the consolidation of our Union, in which is involved our prosperity, felicity, safety, perhaps our national existence. This important consideration, seriously and deeply impressed on our minds, led each State in the Convention to be less rigid on points of inferior magnitude, than might have been otherwise expected; and thus the Constitution, which we now present, is the result of a spirit of unity, and of that matured defence and concession which the peculiarity of our political situation rendered indispensable."

And when his public career was drawing to a close, he left to his country, as his last gift, his most earnest and affectionate exhortation, to uphold that Union as the main pillar of Independence, and to strive indigently upon the first dawning of any attempt to dissolve it.

The advice is heeded now, and will be heeded hereafter. But, nevertheless, there are some among us, on whom it is no injustice that those frowns of indignation should fall. There are those who are altogether for abandoning the Union, and alienating one portion of the country from the rest. They are the enemies of the Union, and they are the enemies of the people. They are the enemies of the people, and they are the enemies of the people. They are the enemies of the people, and they are the enemies of the people.

Notwithstanding all that we see and hear, Gentlemen, and all that we have seen and heard for the last twelve months, some persons affect to believe that the Union is not, and has not been in any danger. They treat your efforts, made for its preservation, with indifference, and often with derision. It appears to me, that the temper of these persons is very much like that of those, who, when the fountains of the great deep had been broken up, the windows of heaven opened, and rain had fallen upon the earth forty days and forty nights, until everything that was of flesh and blood was already under water, did not still believe that there would be much of a shower.

We have seen propositions for secession formally brought forward, and solemnly discussed in the Legislatures and Conventions of several of the States. Other Conventions are soon to be called, under regular legislative provisions, to consider the same subject. In one important State, recent elections show that there prevails among the people almost an entire unanimity of sentiment, in favor of breaking up the Union; and this dissolution of the Union, it is supposed, may not take place without conflict in arms. Munitions of war are therefore provided, schools of instruction in military tactics established, and an armed air arm already assumed. These appearances of conflict, in case secession be attempted, are not only well founded, but, in my judgment, certain to be realized. Secession cannot be accomplished by war. I do not believe those who favor it expect any other result. Their hope is, that their cause, and its objects, may spread; and that other States, by local sympathies, or a supposed common interest, may be induced to secede; so that the whole country may come to be divided into two great local parties, and as such to contend for the mastery.

But Providence has not forsaken us. This object, I believe, has been defeated by the measures of adjustment adopted by Congress at the last session, and by the spirit, ability and success, with which the friends of the Union have resisted it in the South. Nor have the efforts of your association, Gentlemen, been either unimportant or unavailing. Your voices have been heard throughout the whole land, and no man can doubt how the great Commercial Metropolis of the country feels and acts, or hereafter will feel and act, on questions involving public interests of such indescribable magnitude.

We have recently been informed, Gentlemen, of an open act of resistance to law, in the city of Boston; and if the accounts be correct of the circumstances of this occurrence, it is, strictly speaking, a case of treason. If men combine and confederate together, and by force of arms, or force of numbers, effectually resist the operation of an Act of Congress, in God's name, they are guilty of treason, with the avowed purpose of making the same resistance to the same act in its application to all other individuals, this is levying war against the United States, and is nothing less than treason. Now I understand, that the persons concerned in this outrage in Boston, avow openly their full purpose of preventing by arms, or by the power of the multitude, the execution of the law, for the arrest of an alleged fugitive slave in any and all cases whatever. I am sure, Gentlemen, that shame will burn the cheeks, and indignation fill the hearts of nineteen twentieths of the people of Boston, at the avowal of principles, and the commission of outrages, so abominable. Depend upon it, that if the people of that city had been informed of any such purpose or design, as was carried out in effect, in the Court House in Boston, on Saturday last, they would have rushed to the spot, and crushed such a nefarious project into the dust. The vast majority of the people of Boston must, necessarily, suffer in their feelings, but ought not to suffer at all in their character and honor, or in their loyalty to the Constitution, from the acts of such persons as conspired to venture to the precipice, when you hear of them next, you will learn that, personally and collectively, as individuals, and also as represented in the city councils, they will give full evidence of their fixed purpose to wipe away, and obliterate to the full extent of their power, this foul blot on the reputation of the city.

And now, gentlemen, when projects of dissolution have taken ground of form and pressure, and public bodies in the South, when lawless violence, trampling on the public authorities, stalks forth so boldly in the North, you will see that your work, highly prosperous thus far, is nevertheless not yet concluded. It is a wise and patriotic, therefore, that you commemorate your love of country, strengthen your resolution to maintain the Union, the Constitution, the Union, and the Laws, by uniting to celebrate the anniversary of the birth of the Great Father of his Country. You do well to call to memory his services, to revive in your own bosoms his love of liberty and order, and to draw in patriotic inspiration from his principles and his example. For these principles, and this example, there will be found respect and admiration everywhere, where there is a true love for the institutions of the country. And every American may well doubt the patriotism of his own heart, when he finds, that in that heart veneration for Washington begins to be languishing and dying away.

Gentlemen, the path of duty before you, and before me, is plain and broad; it is, to do our duty and our whole duty, thoroughly and fearlessly. It is to endeavor the free institutions of our country; and to hold them up, with all our might, as if it were our last struggle upon earth. And then, if the blood of civil war shall flow, it will not stain our garments; if disgraceful outrages, gaining strength by indulgence and temporary success, shall proceed from stage to stage, till they destroy the lives of men, women and children, pull down and demolish the temples of Justice, and even wrap cities in flames, you, and I, and our characters and memory, both now and with posterity, will at least escape the consuming conflagration of reproach.

I am, Gentlemen, Your most obliged servant,
DANIEL WEBSTER.

To Messrs. Moses Taylor, Isaac Townsend, Chas. C. Chetson, Joshua J. Henry, Francis S. Lathrop, George Douglas, Francis Griffin, Henry Grinnell and Edward K. Collins, Committee, &c.

MR. CLAY'S LETTER.
WASHINGTON, Feb. 17, 1851.

GENTLEMEN: I have received your letter, informing me of the intention of the Union Safety Committee of New York to celebrate the approaching anniversary of the Birth-day of Washington, by a public dinner, and inviting me to attend it. And you express the motives which prompt the desire to distinguish the occasion by unusual demonstrations. I heartily concur in all of them. It is highly refreshing to recur, sometimes, to the great principles on which our Union has been founded, and to the great men who established it. Among these, the Father of his Country stands out in bold, prominent and unrivaled relief. To his wise counsels we may, with perfect confidence, repair, to invigorate our patriotism and to stimulate our highest exertions in the support of that Union which was his noble ambition to achieve and perpetuate.

In surveying the actual condition of our country, we ought not to shut our eyes to the dangers which encompass it. On the one hand, in some of the free States, it should not be disguised that there is existing a spirit of opposition to the Constitution and laws, which, if it be not checked and discontinued, may lead to the most calamitous consequences. On the other, in a single State, from opposite causes, there is a like spirit prevailing, to a great extent, against the Government, and the laws, and the Constitution. Compare their colossal fortunes with the conduct of that arrogant and cowardly caltiff, who stands up in Faneuil Hall, and blasphemously pretends to speak by the authority of God. He says that he proclaimed that slavery was a sin 'throughout the breadth of England.' Why does he not proclaim it throughout the breadth of America?

Why does he not advance like a true Apostle into the regions where the sin prevails, and where converts are to be made? Why does he not enter the Athens and the Rome of slavery, and there announce his Divine Message? If he would wear the Crown, why shrink from the Cross? The answer is obvious. St. George does not desire to fight with wild beasts at Ephesus. Our modern martyr gorges himself with the blood of the common people, but has no appetite for fire. He hides behind the broad petticoats of the ebony dames at Faneuil Hall, and fears to face the sinners whom he was sent by the command of the ever-living God to convert. We advise this Simon Magus of modern Christianity to go back to his employers, and earn his living by some vocation which does not require courage as well as hypocrisy.

On Wednesday evening, a meeting was held in Bell Street Hall, for the purpose of denouncing the American Fugitive Slave Bill, and hearing addresses on the subject of American slavery by Messrs. Wm. Brown, Wm. Craft, and others. The meeting was numerously attended, the spacious hall being filled in every quarter; and a great number had to leave, as they could not obtain admission.

On the platform there appeared—Provost Thoms; Bailie Low; Mrs. Ellen Craft; Dr. Dick; Rev. Messrs. G. Gilliland and Cook; Messrs. William Thoms, Louis Bonvie, Arthur Begg, Esson, Smith, &c. Provost Thoms presided.

After some remarks by the Provost as to the nature of American slavery and its glaring injustice, he called on Rev. Mr. Gilliland to move the first resolution.

The Rev. Mr. GILLILAND said—I shall not trespass long on the patience of the meeting, nor need I the resolution speaks for itself. Perhaps I may be met at the conclusion of my address by a question, What we do to do with American slavery, or American fugitive slaves? Are not Americans wise and intelligent enough themselves to manage their own matters, indeed? If a Fugitive Slave Bill be a specimen of their management, I fear they are managing them very ill. They have managed already to disgrace the name of liberty—to discolor their national flag—to stain their national character—to make their national existence—and now they have managed, to use the language of a Glasgow clergyman, 'to force the whole nation to become one huge pack of blood-hounds, to track the steps of every man, woman or child, who essays to escape from the iron fangs of slavery, and darts to be free!'

What a managing republic! Could it be much worse for taking a little of our British advice when we tell them to try—just to try a different course of management—the management of justice, mercy, and brotherly kindness to the poor slaves of the South, as well as to the persecuted abolitionists of the North? But I meet with those who object to my interference on higher ground. They say, in the spirit of Cain, 'Are we our brothers' keepers?' I answer—We are, or ought to be. The Americans are our brethren. They are sprung from the same noble Anglo-Saxon stock. They speak the same language—they profess the same faith—they are connected with us by a myriad ties of commerce, relationship, and intercourse. If a brother walks directly in it, it is not a brotherly and Christian part to point out his error, and to protest against his crimes? And whether St. George Thompson has exhibited anything miraculous, except his impudence and effrontery, can be raised the dead, or cure the blind man by a touch? If not, where is the proof of his assertion that he speaks by the authority of God? Does he point us to the Holy Scriptures, the only Revelation which God has ever made to man? Let him show the chapter or verse which condemns slavery? Sin is a violation of the law of God, as contained in the Bible. Where is the law which forbids slavery? Bring forth your authority, St. George. You cannot do it; but, on the contrary, you may hear, if you are not as deaf as you are boasting, the institution of slavery recognized and regulated by that Divine Voice which spoke amidst the thunders of Mount Sinai, and commanded you not to covet the man servants nor the maid servants of your neighbors.

Our modern Apostle says that slavery is 'sin, under all existing, or supposable, or possible circumstances, since for man to claim property in man is to usurp the authority of the Eternal Ruler of the Universe.' Then Abraham was a sinner for he owned three hundred and eighteen slaves, the men of whom, we dare say, was a more respectable person than St. George Thompson. Then all the patriarchs, and all the chosen people of God, were sinners, for they all held slaves, and they held them by express authority of a Law given them 'by the Eternal Ruler of the Universe.' Then all the Apostles were sinners, for they exhorted slaves to be obedient to their masters, and returned them to their owners when they ran away. St. George Thompson, in his immaculate purity, towers above all the evangelists and saints of Christendom.

But there is another striking point of difference between our modern Apostle and the first Apostles of Christianity. When they went forth upon their Divine Mission, they did not proclaim their message in dark corners and secret places of the earth. They made war upon sin in its strongholds. They denounced Diana of the Ephesians in the presence of her worshippers. They proclaimed the true God amid the shrines of Heathen idolatry, and exposed the hollowness of paganism in the sacred places of its temples. At Athens and at Rome, they hurled their thunder at false divinities, and to the groves where the bowels of the knave and the sensualist, they dared with fearless courage the torturing crows; they confronted the lions of the amphitheatre with a heroism above that of the desperate brute; and, standing serene and erect at the stake, they wore their dress of flame with the joy which inspires a bride in her glowing robes. Compare their brave spirit, as it ascended to Heaven, with the cowardly and cowardly conduct of that arrogant impostor and cowardly caltiff, who stands up in Faneuil Hall, and blasphemously pretends to speak by the authority of God. He says that he proclaimed that slavery was a sin 'throughout the breadth of England.' Why does he not proclaim it throughout the breadth of America?

Why does he not advance like a true Apostle into the regions where the sin prevails, and where converts are to be made? Why does he not enter the Athens and the Rome of slavery, and there announce his Divine Message? If he would wear the Crown, why shrink from the Cross? The answer is obvious. St. George does not desire to fight with wild beasts at Ephesus. Our modern martyr gorges himself with the blood of the common people, but has no appetite for fire. He hides behind the broad petticoats of the ebony dames at Faneuil Hall, and fears to face the sinners whom he was sent by the command of the ever-living God to convert. We advise this Simon Magus of modern Christianity to go back to his employers, and earn his living by some vocation which does not require courage as well as hypocrisy.

ed, as it were, with eager desire—the sound of the lash whizzing fainter and fainter in the distance behind—less run than bound, and fly toward the land of freedom. Can you blame them? Would you not do the same? Lives there a Briton who does not sympathize with the poor fugitive slave, or who would not, if his house lay in his path, open the door to receive him, feed his hunger, clothe his nakedness, anoint his torn and bleeding feet, and give him, at once, a shelter, a shield, and a hiding-place under his roof? And yet a bill has lately passed the American Legislature, enacting that whosoever shall harbor or conceal such fugitive shall be subject to a fine not exceeding 1000 dollars, and imprisonment not exceeding six months, and shall moreover forfeit and pay, by way of civil damages to the party injured by such illegal conduct, the sum of 1000 dollars for each fugitive so lost. Such is a sample of this bill. There was a time, sir, when it was accounted a sin to betray the innocent blood. One man has obtained immortal infamy by doing so for thirty pieces of silver. But now, in the nineteenth century of the Christian era, the Legislature of a Christian country has indirectly and inferentially proclaimed that act a virtue, and sentenced to fine and imprisonment those who disdain such treachery. Times forbids me enlarging.

I may more fully say, in support of another part of the resolution, that I honor from my heart the abolitionists of America. They have been abused, indeed, by many, by man-stealers, by fripples and bigots, by those calm, callous, cold-blooded creatures, whose sole gods are expediency, policy, and pride; but by men of every country, and by Christians of almost every name, they have been and are held in honor—honored that shall deepen as ages roll on. I do not know them all, but I know some of them. I know Frederick Douglass, the most powerful of natural orators, the self-taught giant, the Burns of the African race. I know of Wendell Phillips, one of the most accomplished and eloquent men in America. I know of Mrs. Chapman, that noblest of all Amazons, the Deborah of the Western World. I know of Lowell, one of the most gifted and noble spirits of the age, and an abolitionist to the teeth. I know of Whittier, also a true poet, and who has consecrated his genius entirely to this cause. I know something, too, of the late Dr. Channing, one of the best and bravest men the world ever produced, and who, ere he died, lent to the cause of abolitionism his powerful aid. And I need not know of, but of my noble friends with us this evening. And lastly, I know of William Lloyd Garrison, whose name future ages shall rank with those of Wilberforce, Howard, and Clarkson.

Mr. Gilliland concluded by moving a resolution to the effect, that the meeting express their abhorrence of the Fugitive Slave Bill, recently passed by the American Legislature, as an entire and unqualified violation of the principles of the celebrated Declaration of Independence adopted by the United States, and as inconsistent with the great principles of religion, humanity and freedom; and further, that the meeting express their continued hatred of the entire system of slavery, and look forward to the time when it shall come to an end. The resolution was carried down amidst great applause, a compliment which was frequently paid him during the delivery of his speech.

The Rev. Mr. Cook said he would second the adoption of the resolution which had been proposed. Slavery, or any system which deprived man of his liberty, was direct robbery. In reference to the compromise which had been effected in America by the passing of the Slave Trade Bill, there could be but one opinion in this country. It was one of the laws which were contrary to the law of God, and therefore could not be reconciled to it by any species of logic. He welcomed the lady and the two gentlemen who appeared on the platform, who had escaped from slavery, and he heartily wished them success in their labors in this country. (Cheers.) He would say no more but that he seconded the resolution.

The Chairman then introduced Mr. Brown, one of the fugitive slaves, to the meeting, who was received with much applause. In concluding his able speech, he said—

The name of the United States is becoming a hissing and a by-word in the mouths of the inhabitants of every clime. My country is indeed the land of oppression. There is not a rod of territory over which the stars and stripes fly, on which the American flag floats, and which is not protected by law. Wherever the American flag is seen flying on the continent of the New World, it points us out as slaves; and we enjoy to-night a degree of freedom in your town that we could not, if we were in the land of our birth. I often speak of America as my country, but in point of fact I have no country. In the language of one of the nobles of the negro's champions in the United States—

'My country is the wide, wide world; My countrymen are all mankind.'

Yes—wherever the liberty of man is most respected, that is my country. It should be a humiliating thing to the people of the U. S., that the English Government furnishes the only asylum on the American continent for the poor and oppressed negro; and I hope, for one, that that place of refuge will never be broken up so long as the system of slavery continues. Let there be no spot in America where the slave can be free, if it must be furnished by monarchical England.

The speaker concluded his eloquent address in the midst of great applause.

Mr. WILLIAM CRAFT then presented himself, and was received with loud cheering. The audience listened to the narration of his escape, with his wife, with intense interest.

Mr. EASSON said, that at this late hour he would not detain them by any remarks. He should simply move the adoption of the following resolutions:—

That the meeting should express their cordial sympathy with Mr. Brown, and with Mr. and Mrs. Craft, under their sufferings, and their high gratification at their deliverance from the bondage in which they are unjustly held.

The resolution was then put and carried amidst acclamation.

On the motion of Mr. Brown, a hearty vote of thanks was given to Provost Thoms for his conduct in the chair.

The PROVOST acknowledged the compliment in suitable terms.

When the meeting was about to disperse, a general wish was expressed that Mrs. Craft, who was seated on the platform, should present herself to the audience. She seemed rather reluctant to do so, but on the persuasion of the Provost and several other gentlemen, she consented to occupy a standing position on the left side of the former. She was most enthusiastically received. At first she seemed abashed, but the cheering having continued, she contrived gracefully, and retired. She is an intelligent and delicate good-looking woman. From her color and contour of features, no one would have thought that she had any African blood in her veins. The meeting then dispersed.

Such being the position of the anti-slavery struggle in the United States at the present moment, I trust that a public assembly of Englishmen, desirous of promoting the interests of humanity in relation to three millions of their fellow-men in cruel bondage, will not be allowed to terminate in resolution of merely sentimentality, or in the utterance of platitudes, but that some decided course of action may be determined upon by the arrangers of the proceedings, or by those who attend the meeting.

There need be no difficulty in finding out measures that may be resorted to. The influence of the opinion of this country upon the American position is well known to be very powerful; that opinion may be expressed in various ways. An Address might be signed by the friends to the anti-slavery cause throughout the country, or every town might be advised to send a separate one to America. Valuable aid to the cause would be exerted, were the various religious bodies of this country to renounce with plainness, except from those sympathizers with whom they sympathize in church organization.

I trust some will be present who will fearlessly denounce the slaveholder, in his true character. It might be well for some resolutions to be passed, that would have a tendency to make slaveholders feel that, while engaged in their unblameless course of claiming as their property the bodies of their fellow-men, robbing them of their earnings, and shutting out from their souls the light of Revelation, they must not expect to be regarded when in this country as holding a higher moral position than pirates of Borneo, or than that class in more civilized society, whose profession is robbery and dishonesty.

It would not be amiss to warn those who may come to the Exhibition in 1851, upon no account to visit Barclay and Perkins's brewery; for if an Austrian 'woman-whipper' met with a little mercy at the hands of the draymen, what may not the whole-sale woman-whippers from a Republic that declares 'all to be free and equal,' and 'possessing an inalienable right to life, liberty, and the pursuit of happiness,' expect from those sympathizers with the oppressor? And, lastly, I would suggest, that as in consequence of the late cruel bill, a large number of fugitives who had long been comfortably settled with their wives and families in the free States, sacrificing the little property they had saved in order to escape, have fled in alarm at this incontinent season, the approaching meeting would be a suitable occasion for making a collection in behalf of this unhappy and ill-used people.

I am, Sir, your obliged servant,
AN ABOLITIONIST.

IF we sincerely hope that the suggestions of our transatlantic conductor will be fully carried out, especially in the multiplication of testimonies against the Fugitive Slave Bill and its authors. Let the indignation of civilized Europe be brought to bear with setting effect upon all who in any way uphold it.

IF we have reason to know that the following article, from the London Patriot, is from the pen of one of the most devoted and able friends of the anti-slavery cause in Great Britain.

THE AMERICAN FUGITIVE SLAVE ACT.

Sir,—Perceiving by the last Anti-Slavery Reporter that a public meeting of the friends of negro emancipation will be held shortly in London, may I be indulged with the permission, through your columns, of addressing a few words to your readers upon the present very interesting position of the Slavery question of America.

A crisis in this matter has occurred in the United States. One of that series of struggles which must ensue before the dreadful institution of slavery is finally overthrown, has commenced. All the people are now called upon to take an open and decided part, either for or against the slave. The recent Fugitive Slave Bill is compelling masses of the inhabitants of the free States, who have long striven to avoid running counter to the prejudices and to the pecuniary and political interests of the community, by merely professing their hostility to slavery without doing anything to oppose it, to leave the neutral ground they had taken. The question has become one of conscience. According to the present law of the free States, who have long striven to avoid running counter to the prejudices and to the pecuniary and political interests of the community, by merely professing their hostility to slavery without doing anything to oppose it, to leave the neutral ground they had taken. 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GEORGE THOMPSON IN NEW YORK STATE.

LITTLE FALLS, (Rockton), N. Y.,
February 23, 1851.

DEAR MR. GARRISON:
We arrived here last night from Union Village about 11 o'clock, quite weary with a journey of one hundred and twenty miles. Seven or eight hours of the time we were closely packed in a stage coach, and the rest of the journey was made in the evening. This is, you know, a pleasant town on the Mohawk. There are some three thousand inhabitants. There is very little anti-slavery feeling here, but as it is a manufacturing place, this, of course, is a matter of no surprise. The interests of trade always stand in the way of humanity. A few evenings since, a meeting held by those faithful friends of the slave, S. S. and A. K. Foster, was broken up by some of the riotously disposed people of the place, led on by the Baptist minister in person. Yet it is due to the character of the town to say, that much regret has been expressed for the action.

A convention had been called some days since, and the people from the vicinity came in to join the citizens and hear the celebrated English orator and philanthropist. It was difficult to obtain a suitable place for the meeting, on account of the local prejudice existing; but a hall which would contain some four or five hundred persons was found, and instantly filled with a fine audience, though an admission fee was required. Mr. Thompson, wearing with his increased labors, was obliged to rest through the forenoon. The Convention was called to order, and Dr. E. W. Franklin appointed Chairman. Mr. Putnam sang a Liberty song in fine style, and Mr. Putnam was introduced to the meeting. Mr. P. gave some account of the mob at Springfield, and made some remarks upon the meanness and wickedness of the act, and of the slight knowledge of human nature they possess who seek by such means to check or destroy freedom of speech. A written handbill had been circulated, as follows:—Springfield at Rockton. George Thompson and John Bull. Go home and free the colliers in England. The Hall in danger! Mr. Putnam alluded to the handbill, and invited the writer, if he were present, and all who sympathized with him, to come and hear, from the lips of Mr. Thompson himself, in the afternoon, all things concerning Mr. Thompson's feelings and actions in relation to Ireland.

Mr. Foster then addressed the meeting upon the Fugitive Slave Bill, with a power and earnestness which won the hearts and touched the very souls of the audience. I will not attempt to follow her, but the hearts of wives, of husbands, of parents, were by that speech indelibly impressed with the horrible nature of that law which outrages all the holy ties which God has bound the human race; and some of the lawyers who argue its constitutionality might have learned a lesson in law even from her lips, as she demonstrated its utter violation of the Constitution.

Mr. Kelley sang Garrison's soul-stirring song, 'I am an Abolitionist,' and the meeting adjourned.

In the afternoon, Mr. Foster renewed the subject of the Fugitive Slave Law until the appearance of Mr. Thompson. The audience was larger than in the morning. The chairman introduced Mr. T., who addressed the assembly about an hour and a half. He spoke of the Sabbath day, and asked his audience if the anti-slavery work was not in keeping with the will of him who ordained the Sabbath, and remarked, that at the judgment day, we should find that approbation or condemnation would not be administered on the ground of sect, or doctrine, or creed, or mode of worship, but upon the treatment which the poor, the sick, the bound and suffering had received at our hands. 'In my country,' said he, 'it is my anti-slavery principles which open the doors of every church to me. Here it is my anti-slavery principles which shut the doors of the churches and often the halls to me. I have been utterly outlawed. Not a magistrate will grant me the protection of the laws of the land, which save even the thief, the burglar and the assassin from the hands of the mob. From the floor of Congress to the farthest bounds of the United States, I am denounced by recent statesmen, hiring priests, and a press whose mendacity is unparalleled in the world. I came to this country in part to speak upon the subject of slavery, if desired to do so. I really did not come to 'dissolve the Union.' I really do not think I am powerful enough to do that. From the accounts you have read, you might suppose me to be a monster, with horns upon my head, and with divided hoofs; but you see, friends, it is not so. I am a man like yourselves. I solemnly promise my Creator that I would never use the faculty of speech which he had given me for the promulgation of any sentiment which I could not recast with pleasure upon a death-bed, and which I would be ashamed to have written as my epitaph. I have come here to-day to see you, because I believe that you are candid, and willing to hear the truth, and don't believe everything "because it's in the papers." I am glad to be able to respond to the calls of many thousands of the American people, and I like to hear them say to me, as Agrippa said to Paul, "Thou art permitted to speak for thyself." I am hated because they who are the real enemies of liberty find their account in representing me as your country's enemy. They raise mobs, they lie, they plot and plan, and if they could accomplish my assassination, would doubtless rejoice. And to do this, they appeal to all of prejudice there is in the community. You have a 'free press'—yes, a very free press! Now, what are I for the anathemas of the editorial fraternity? There is not a man who speaks his mind freely, from the little ward meeting to the debates upon the floor of Congress, who does not come in for a share of their abuse. Their abuse and railings, as far as my feelings are concerned, fall like rain upon a duck's back. But it is the consequences which may follow to my safety and my life, which make them lie of any importance to me; for, with the elements of the midnight assassin, they stir up the elements of wrath and forestall me in the minds of the people. They know well that the people will not hate me if they can hear me unprejudiced; but the people will yet know them in their true character, and will despise them and hate the oppression which they defend.

The Irish people are told that I am an enemy to Ireland; I know the Irish well, and love them and their oppressed country. I am an enemy to Ireland? I have always, in and out of Ireland, been the true friend of that oppressed nation. O'Connell was my friend. With him, and introduced by him, I have addressed large audiences of Irishmen in Glasgow and other places. At the last session of Parliament, I stood by their cause, and exerted myself to the utmost to prevent the suspension of the Habeas Corpus Act in Ireland, when a majority of the Irish members of Parliament deserted their country, and either abandoned themselves, or went over to the side of the Government. They sometimes take it out of Parliament and make it a leather question! The shorn-wool is sold to mob me, because, forsooth, the South won't buy shorn wool of him if he don't—that I am an enemy of his, and shall be at the ruin of him. The manufacturers are told to mob me, or the South won't sell them cotton, if they go upon their benched knees to beg it. O, could I bare my breast, and the assassin struck could he look in and see any other cause than that of human liberty, he would, mark, say his hand, and curse the liar and slanderer who had misled him. Mr. Thompson then read the following letter, which he had received from New York city:

NEW YORK, Feb. 18th, 1851.

By the reports of the public press, you seem to

grieve that you cannot go to see the Mammoth Cave of Kentucky, nor the Father of Waters. Now, sir, if you will come on to New York and lecture on the negro question, I will, if you wish it, travel with you South and West, and promise to give you good protection. If you will consent to exhibit yourself, I will run you in opposition to Jenny Lind and Barnum, and give you half the profits and bear all expenses. I am a good deal troubled that a Briton of your stamp should have to go back and not see our glorious Republic. Your conduct on the Irish Arms Bill should be a passport for you wherever Ireland's persecuted sons can be found. I will remember you on that occasion, although absent from that famine-stricken land nearly forty years.

Thompson, it is astonishing that every son of Adam have a soft spot in them, no matter what their talents may be. You, sir, some fifteen years ago, chased out of the States like a murderer, that you should so far forget yourself as to put yourself in such a ridiculous manner before the human race as a mountebank.

No matter what may be your reward from your Government, a Government of thieves and robbers—as Cobden once said, 'England, the land of Bibles and the land of Bastards'—you might well know, if you have any brains, that the world combined cannot dismember this government of God's own creation.

Thompson, make tracks back as quick as you can, without you accept of my terms.

JOHN GRIFFIN, 195 Hester st.
A BOX OF RAIN.

N. B. Thompson, I wish no newspaper notoriety. You can publish this if you choose.

Here you see the effect of prejudice upon the mind of the writer of this letter, who honestly thinks I am a traitor to the interests of Ireland. He is not so much to blame for misjudging me as the hiring dogs of the press, who have slandered me for their own and their masters' selfish purposes. I love Ireland, and have never betrayed her interests. I love America, though her people mob and her legislators outlaw me; and should I fall by the hand of the assassin, or be torn in pieces by a mob, perhaps the people will pause and think upon the motive of that institution which tramples down all that stands in the way of its boundless lust of gold and power, and my death become, as I have sought to make my life, a benefit to this nation and to the world. Let me speak God's truth to the people of this country, and the politician and office-seeker may have the legislation and welcome. Let me talk to the people, and without the shedding of one drop of blood, without commotion, the whole thing will be done. The North shall have trade and more of it; the South shall grow rich in doing right; the planter shall prosper; he shall lie down to rest at night without fear; he shall not find it necessary to place his revolver beneath his pillow, or keep a watch to protect him, but the emancipated slave shall stand around him as his guardian, he shall not be disturbed in his rest by dreams of insurrection, or by that which is far more dreadful—the visions of a coming judgment.

At the close of Mr. Thompson's address, the following resolution was offered:—

Resolved, That in view of all the circumstances of the case, we believe the recent rescue of the alleged fugitive slave in the city of Boston was fully justified and required by the principles of the Gospel, the Declaration of Independence, the example of our revolutionary fathers, and the best interests of our common country; and we regard the conduct of the Executive of the United States, in endeavoring to enforce the 'Fugitive Slave Law,' while at the same time it has shown no disposition to execute those provisions of the Constitution and laws which were designed to protect liberty, as more infamous than the conduct of George III. in attempting to enforce upon our fathers the stamp act and a three penny tea tax; and we tell the President that an administration which stalks into success upon the triumph of that iniquitous law is destined to terminate like the apostasy of Judas Iscariot, and the treason of Benedict Arnold.

This resolution was fully discussed by Mr. Foster and others, and passed almost without a dissenting vote—but three individuals out of four hundred voting against it.

A Mr. Wilcox, with a fool-hardiness which he probably regrets, asked, in a cavilling manner, some question, and took the stand to answer the Englishman. Bravo! How he taught American history to the 'foreigner,' they will not forget who were present, and what a poor sinking advocate of slavery he was, when Thompson, laughing while he spoke, answered his questions, and, without effort, sent the frail structure of his pigmy opponent tumbling about his head. The audience will not cease to recall often a recollection of the fun which they had during the scene. A gentleman who was present advised the chop-fallen hero to 'begin practice by lifting the calf every day, and perhaps in time he may succeed in lifting the ox!'

The following resolutions were then offered, and passed with the same unanimity of feeling with which the first was received:—

Resolved, That the meetings held here at this time, and similar meetings, are true Christian gatherings; that we are engaged in doing the will of God as it was done by the Savior of the world, when he went up and down the land of Judea, healing the sick, feeding the hungry, raising the dead, pleading the cause of the poor, the bound and the oppressed, and who made the doing of like deeds the only test of Christian character, and the only test which marks his true and faithful follower.

Resolved, That, as American citizens, we hail the appearance of George Thompson in this land as a blessing, and we utterly despise and condemn the mean and wicked spirit which has slandered and defamed him; and while we recognize him as the true friend of America, we hold the authors of these slanders to be the traitors to and the enemies of our own and our country's liberty.

The Convention then adjourned. A large portion had come in from the neighboring towns and villages, many miles, over very bad roads, to attend the meeting and hear the world-renowned orator. They have gone home to carry to their friends and their neighbors the truth which they have received; and it is to the honest common people, the farmers and mechanics, to whom we look for help in the trial hour of liberty.

Messrs. Franklin, Philles, Griffin, Whitman, Stow, and others made liberal arrangements for the meeting, and to their kindness we are much indebted. The keeper of the 'Benton House' paid all possible attention to his guests, and on Monday morning we left by railroad, to attend the Convention to be held at West Windfield.

G. W. P.

COPY OF MR. THOMPSON'S LETTER TO JOHN GRIFFIN, OF NEW YORK.

LITTLE FALLS, (N. Y.) Feb. 23, 1851.

Sir: I have only just received your letter of the 18th instant, for which I thank you, because it affords me the opportunity of removing from your mind an erroneous impression respecting my course in Parliament on the subject of Ireland. Accept in a candid spirit the explanation I am now about to give you.

I was returned to serve in Parliament in 1847. In November of that year we were called together to consider the condition of Ireland. I firmly resisted, both with voice and vote, every measure of coercion proposed by the Government, and demanded the entire abolition of the Protestant Establishment—a bill securing to tenants their full rights, and the extinction of the last remaining disabilities imposed upon my Irish Catholic brethren on account of their religion. Throughout three sessions of Parliament, my

conduct was the same, and towards the close of the last session of 1850, when most of the Irish members had left London, I moved amendment after amendment, and spoke again and again, in resistance to the proposal to continue the unconstitutional powers of the Lord Lieutenant. This I did up to the twelfth hour, though without effect. I have never given a vote against Irish liberty in my life, and Ireland never had a fiercer friend—as Mr. O'Connell well knew and acknowledged. Remember! there are three Thompsons in the House of Commons. I will forfeit five hundred dollars when my name can be produced as a vote in or a speaker out of Parliament in favor of any measure for the coercion of your country or the abridgment of its liberties.

You are in error. If you are a true man, you will hasten to do justice to one who can honestly assure you that there breathes not a man who loves Ireland better than

GEORGE THOMPSON.

LETTER FROM ELIZABETH PEASE.

Though the following letter was written for our private perusal alone, yet as some time has transpired since the numerous friends of the estimable writer of it, in this country, have seen any thing from her pen, she will excuse the liberty we take in publishing it, and thus gratifying them with the fresh assurance of her steadfast confidence in the faithful band of abolitionists who rally under the standard of the American Anti-Slavery Society, and her unflinching interest in the progress of the great struggle for the abolition of slavery in the United States. No woman, on the other side of the Atlantic, has done more, perhaps, for the last twenty years, in the cause of the enslaved, (especially during the conflict for the extinction of British Colonial Slavery,) than ELIZABETH PEASE. The testimony against the Fugitive Slave Bill is nobly emphatic, and will be responded to by all that is pure and holy in the universe. Enclosed in her letter was the generous sum of twenty pounds, to 'help the cause along.'—Ed. Lib.

DARLINGTON, (Eng.) 1st mo. 18, 1851.

MY DEAR FRIEND, MR. LLOYD GARRISON:

I sincerely hope that my interest in the cause, on behalf of which American abolitionists are waging so noble and untiring a warfare, is not measured by the frequency of my letters, else I feel painfully conscious that you must, long ago, have come to the conclusion that I have become supine and indifferent to the great question of human rights and human happiness. That this is not the case, however, the avidity with which the papers containing the details of your progress are laid out on my table, and the circumstances may have prevented the expression, I believe my heart never beat in more cordial response to the efforts of all who are banded together to break the oppressor's iron grasp, and bid the captive go free, than it does at this hour. Dead indeed must that heart be to the best feelings of humanity that could look with callous eye on the conflict which is now going on between the friends of freedom and the supporters of the most infamous system of oppression upon which the sun ever shone; and though the battle has to be mainly fought on American soil, the question is world wide. This last act—the last expiring effort, as I fondly hope, of the Slave Power—while it primarily affects but one section of the human family, in fact imperils the liberties of all; so flagrant an outrage on the heaven-bestowed gift of personal freedom can not be offered to one portion of mankind, without the liberties of man universally being placed in jeopardy. It is, then, a world's question, and you who are fighting a world's battle are entitled to the sympathy of every human heart, the whole world over, which prizes the right to 'life, liberty, and the pursuit of happiness'; and glad, ah! glad should I be, could a World's Convention be assembled to ratify the verdict passed last week, at a meeting held in Glasgow—a verdict which places before the pale of civilization, and ranks among savages, the originators and supporters of the Fugitive Slave Law. Men who can thus rob their fellow-men of every right which they possess as human beings—men who can sunder the most sacred ties of nature, who can carry desolation and dismay into the domestic circle, however fair their skin, can substantiate no claim to the title of civilized beings, how much less to that of Christians! Yet, awful thought! there are those who not only profess the pure and lovely religion of the Savior, but who even assume to preach it unto others, who are found sustaining a law which converts the whole of their country's soil into one huge hunting-ground for kidnapping men, women and children! Horrible! thrice horrible!

Your President, with the example of Gen. Haynau before his eyes, has determined wisely in abandoning his proposed visit to this country. If the presence of the Hungarian woman-flogger is not to be tolerated among us, how much less shall that of the woman-stealer, the kidnapper of men, the robber of children, the pillager of the cradle, be endured in a free and enlightened country? My advice would be to all who have given their countenance to that infamous edict, if they would consult their own safety, not to run the hazard of leaving their foot-prints on our shores.

But I did not, my dear friend, intend taking my pen to write a dissertation on what you all feel and know so well, or to attempt to express the emotions which you have so often and so much better expressed, which must arise in every heart wherein the spark of humanity is not wholly dead, from the contemplation of an enactment which must remain on your statute book to the latest ages of posterity. My intention was merely to re-assure thee, and all thy honored colleagues, of my heart-felt sympathy in your noble struggle; and knowing that there must thereby be a constant drain on your resources, to offer you my mite towards carrying it on.

I regretted much that absence from home, and variety of scenes and occupations, prevented me from contributing to your recent Bazaar; but I long to tell all my friends on your side the Atlantic that my heart is as truly with them in their varied conflicts for human rights as ever; and that though differing, it may be, from some of them, on those points in which we are amenable only to our Creator, that we are still one in heart and soul in the love of freedom and the hatred of oppression; and that with regard to those momentous questions which concern us individually, I can only say that we may live in charity and love towards each other, and towards all mankind, and that each having been brought to see and accept the truth as it is in Jesus for ourselves, we may all join at last with that countless throng who are forever singing the song of the redeemed.

I must not close without saying that I have not yet had the pleasure of seeing either William and Ellen Craft, or Henry Box Brown, but I hope I may do so during their stay in this country. What an anomaly, that persons should be compelled to flee from republican America to monarchical England, for personal safety!

I remain, thy very sincere friend and well-wisher,

ELIZABETH PEASE.

PETITION—CIRCULATE IT!

The following petition needs no explanation; and the readers of the Liberator will need no arguments to induce them to sign it. It those who feel an interest in the subject will circulate this within a few days, and forward it to the Anti-Slavery Office, we will endeavor to make good use of their names.

To the Board of Overseers of Harvard College:

The undersigned respectfully ask your Honorable Body to take such measures as shall open the classes of the Undergraduates and those of the Schools of Theology, Law, Medicine and Science, to all persons, without distinction of color.

From the Commonwealth.
GREAT ANTI-FUGITIVE MEETING IN LYNN.

One of the largest and most enthusiastic meetings of the citizens of Lynn ever held in that place, assembled at Lyceum Hall on Saturday evening. The meeting was organized by the choice of the following officers:—

President—HON. GEORGE HOOD, MAYOR.
Vice Presidents—JONATHAN BUTTUM, JESSE HUTCHINSON, ADDISON DAVIS, Capt. WM. PHILLIPS, JAMES P. OLIVER.
Secretaries—JAMES N. BUTTUM, Dr. EDWARD NEW-HALL.

MAYOR HOOD, on taking the chair, was enthusiastically received. He said that he was glad to see such a meeting, and that he felt honored in being called to preside. He did not advocate armed resistance to the law. Such a course was impolitic and unnecessary. But he thought the law unconstitutional, and knew it to be unjust, inhuman, a law not fit to be enacted, and not fit to be obeyed. [Cheers.] The freedom of New England would not submit to become the blood-hounds of the South. [Cries of 'No, no!'] He had before condemned the principles of this bill; but its practical working had made it more detestable and abhorrent to the feelings of Christian men. The whole power of the national government was, at this moment, exerted to reduce Northern citizens into bondage; to force family ties; to drive fathers and husbands into exile; to bring misery and ruin upon the poorest and weakest of our people.

He believed that the men and women of Lynn would be true to the dictates of humanity, and to the precepts of Christ; and for one, he pledged himself never to lift a finger in the work of returning a fellow-man to slavery. [Great cheering followed this declaration, which closed an eloquent speech, of which we furnish a mere abstract.]

A committee of five was appointed to prepare and report resolutions; after which,

THOMAS RUSSELL, Esq., of Boston, was introduced to the meeting, and made an earnest and able appeal in defence of the Constitution of the United States, and against the Fugitive Slave Law. He was attentively listened to for about one hour, and resumed his seat amid great applause.

ADDISON DAVIS, of Lynn, from the Committee on Resolutions, made the following report:—

1. Resolved, That we regard the Fugitive Slave Law as unconstitutional—an utter violation of the fundamental principles of our institutions, and a flagrant denial of the holiest dictates of our nature and the law of God.
2. Resolved, That, taking such a view of this law, we hold obedience to it wrong, and we countenance no rebellion or violent resistance, and will submit, if need be, to its penalties, we will neither directly nor indirectly aid in its execution; and we call for its immediate and unconditional repeal.
3. Resolved, That we hold the men who have passed this law, especially those from the North, as false to their duties to their God, their country, and their race—worthy only of our severest reprobation; and that among these we deem our late Senator, the present Secretary of State, as having had bad prominence—dishonoring the State that has fostered him, and the country that has exalted him.

4. Resolved, That the citizens of Lynn, being free themselves, will never assist in enslaving others.
5. Resolved, That we deeply sympathize with those of our citizens, who, in fear of this law, have been compelled to flee from their homes, and that we trust they may enjoy, under monarchical institutions, that liberty which is denied them here.

6. Resolved, That the meeting tender to his Honor the Mayor its earnest thanks for his noble declaration that he will never use his official powers to protect those who come among us to kidnap our fellow-citizens.

Rev. C. C. SHACKFORD, (Unitarian,) of Lynn, was next introduced. He could most heartily support the resolutions offered. They justify themselves to the reason and consciences of all true friends of freedom. The speaker said he had repeatedly heard from the lips and pens of distinguished politicians that there is no higher law than those of the State and the Constitution. He repudiated such an idea. He could not sympathize with the men who advocate such doctrines. He recognized a higher law than those of any human government—the Divine Law of God, enjoining upon us to do unto others as we would that they should do unto us. If there is no God but these United States, who (asked the speaker) are these God-makers that we are thus called upon to reverence? He was glad of the privilege to pledge himself on the side of the oppressed. A speaker before him thought the Fugitive Slave Law would never be enforced. He believed otherwise.

I believe, said Mr. S., that the law will be enforced. The black cloud is gathering thick and fast. We have got to suffer, some of us. For one, I am prepared for the issue. Let it come, and let us meet it like men. [Great cheering.] He believed there was continually growing in this community a fire of public opinion that would finally purify official stations. Traitors will have to fly. It must be our work to keep the fire burning. We must agitate, agitate, agitate, until we have won the glorious victory. [Cheers.] He was ready to take his share of persecution, if there was to be any. He expected it would come, as an inevitable result, sooner or later, and he was willing to meet it. [Great applause.] He rejoiced to see such a mighty assembly, and such genuine good feeling for the oppressed. He also gloried in the strong denunciation which had been so justly administered by the meeting to oppressors every where. His earnest desire was that the same spirit might prevail until Liberty shall triumph. Mr. Shackford sat down amid thunders of applause.

Other addresses were made by JAMES N. BUTTUM, ADDISON DAVIS, REV. E. G. BROOKS, and NATHANIEL HOLDEN, of LYNN, CHARLES LENOX REMOND, of Salem, and S. P. HANCOCK, of Boston.

Mr. Davis said he was ready for treason, according to the new version. He was glad Shadrach escaped, and regretted he was not able to offer him succor and aid. The Mayor's counsel against armed resistance to the Fugitive Slave Law was consistent with the duties of his office. He (the speaker) would not use arms himself. But if he was a black man, and the protection of law should be withheld from him, as it now is from others, he considered that then he should have a right to resort to arms in self-defence.

The Rev. Mr. Brooks made a short but very able speech. He said the Rev. gentleman (Mr. Shackford) had uttered the sentiments of his own feelings. He responded to them a hearty Amen. He was glad to find a man who was willing to stand upon the Bible and its divine teachings, rather than heed the teachings of truckling politicians. The speaker expressed his deep hatred of the Fugitive Slave Law, and his determination, as a minister of the gospel, to hold it up to the public as no law! He had never learned the gospel of commerce and cotton, which has been so ably preached by other divines of the day. [Great cheering.] He would not counsel armed resistance, but would abide by the doctrine expressed in the resolutions. He cautioned the friends of freedom not to be rash in their opposition to this law. Nothing can be gained by it. He knew that the very thought of the execution of the barbarous law was horrid. He pitied the man who could read the Bill and not feel his blood tingling in his veins. Still he hoped that all true workers against the law would beware of rashness; but let their action be constant, deep, profound, and as lasting as the evil opposed. We could only succeed by trusting in that All-Wise Power who never forgets the pining fugitive, or allows right to be overruled by error. [Cheers.]

Our limits will not admit of a further report of the

speeches made. The speakers, one and all, entered a solemn protest against the accused 'Bill of abominations.' All legal resistance to it was counselled. As an evidence of the spirit prevailing among the citizens of Lynn, we will record one earnest determination uttered by one of the speakers, which was received with great cheering by the assembly. The speaker said:—'I have a little domicile in the city where I live, and should any man (no matter what his color) whom I think to be a worthy and honest person, apply there for 'aid and comfort,' I will give it him. If he wants bread, or a pillow to lay his head upon, he shall have them, if I have to have them to share with him. If, under such circumstances, any ruffian dare enter that dwelling with the intention of claiming that unfortunate as a piece of merchandise, though he come with the written oath of George Lunt, or the signature of that lesser light, Daniel Webster, he shall either lie at my feet a corpse or gain his prize over my own dead body.'

We wish the dark-eyed fugitive from all that is honorable could have been within hearing when the citizens of Lynn, assembled as they were in thousands, sent up their simultaneous shout of approbation of the speaker's intended course. It was the shout of liberty.

One of the speakers, in the course of his remarks, mentioned the name of Eliza Wright, one of the alleged rescuers of Shadrach. The audience instantly rose, and gave three hearty cheers for that gentleman. At about half-past ten o'clock, the meeting adjourned to Thursday evening, March 6th, when addresses will be made by distinguished advocates of Freedom.

SOUTHBORO'.

An anti-slavery meeting was held in the Town Hall, in this town, on Saturday evening and Sunday last. Moses Sawin was chosen President, and Sylvester C. Fay, Secretary. An excellent spirit, strong and united in its abhorrence of the Fugitive Slave Law, and in its determination to render it a practical nullity in Massachusetts, was manifested throughout the meeting. Parker Pillsbury, Samuel May, Jr., and others, took part in the discussions, and the meeting unanimously adopted the following resolution:

Resolved, That inasmuch as Massachusetts has repeatedly declared, through its Legislature, its determination to resist, in every just and proper manner, the encroachments of slavery, and particularly has declared its 'unalterable conviction that a regard for the fair fame of the country, for the principles of morals, and for that righteousness which exalteth a nation, sanctions and requires all constitutional efforts for the destruction of the unjust influence of the Slave Power, and for the abolition of slavery within the limits of the United States,'—it has become the most solemn duty of the Legislature now in session, in the present emergency, to enact laws, (if such do not sufficiently exist at present,) which, under heavy penalties, shall prevent all State officers from giving aid to the schemes of slaveholders and slave-catchers, which shall prohibit the use of all State jails and prisons for the confinement of persons claimed as fugitives, or charged with, or convicted of, the violation of any of the provisions of the Fugitive Slave Law of 1850, and which shall protect every person within her borders from being forcibly carried away into slavery for life.

TRIALS FOR THE RESCUE, &c.

These trials have been going on daily, since our last, Commissioner Hallett and District Attorney Lunt being industriously engaged in them, and very assiduous to put down what Mr. Hallett, curiously enough, calls *moral treason*. THOMAS P. SMITH, a young colored man, has been bound over to take his trial on a charge of aiding in the rescue. LEWIS HADLEY, one of the alleged aiders and abettors in the rescue of Shadrach, has been examined before Commissioner Hallett, and on Tuesday was held in the sum of \$2000 for his appearance for trial before the U. S. District Court, on the third Tuesday of the present month. The defence did not think it proper to introduce any evidence until the case comes to trial. B. B. MUSEY, Esq., gave bail for Mr. Hayden.

Robert Morris, Esq., the colored member of the Suffolk bar, and J. P. COBURN, (colored,) were arrested on Saturday, upon a charge of aiding and abetting in the rescue of Shadrach. They were both brought before Commissioner Hallett, and held for examination at a future day in the sum of \$3000 each. Ex-Mayor Quincy, Jr., appeared as bail for Mr. Morris, and two of our wealthy colored citizens were sureties for Mr. Coburn, whose trial, on the above charge, commenced on Wednesday. He is defended by John A. Bolles, Esq.

ANTI-FUGITIVE SLAVE LAW MEETING. A meeting to discuss the unconstitutionality of the Fugitive Slave Law was held at Hampden Hall, Springfield, on Monday evening last. It was well attended and enthusiastic. THOMAS RUSSELL, Esq. of this city, JAMES N. BUTTUM, of Lynn, and others, addressed the meeting, which adopted some earnest resolves reported by Dr. E. D. HUDSON.

WORCESTER CITY ELECTION. At the election on Monday last, Peter C. Bacon, Esq., (Free Soil,) was chosen Mayor of Worcester by a majority over all others, there being three other tickets. Free Soil city officers were generally chosen.

It will be seen that the Annual Meeting of the Middlesex County Anti-Slavery Society is to be held in Concord, on Thursday, March 20th, and that Wendell Phillips, James N. Buffum, and Thomas Russell, are engaged to attend it. In connection with the meeting, the anti-slavery ladies of Concord intend holding a tea-party, for the benefit of the cause.

JUDICIARY COMMITTEE'S REPORT ON THE SUPPOSED 'RIOT' IN BOSTON.

WASHINGTON, March 1.
The Judiciary Committee, to whom was referred the President's message on the Boston outrage, are ready to report. They do not consider further legislation necessary, as the President has now sufficient powers. Mr. Berrien was in favor of adopting the President's suggestions in regard to the militia. Mr. Butler has drawn up a minority report, deprecating the power which the President now has of calling out the militia without an appeal to Congress, and recommending that this power be curtailed.

SLAVEHOLDERS' EMISSARIES ABROAD!

There is a person in our town at this time, who is strongly suspected of being an emissary of certain well-known slaveholders residing near Wheeling. From some fact that have been brought to light recently, there is sufficient cause for our colored brethren in this place to be on the look out for kidnappers, and keep themselves fully prepared to defend themselves against any and all attempts that may be made to carry any one of their color off into slavery. We believe that no fugitive slave can publicly be taken from this place by any of the slaveholders' suppliant tools;—such an attempt, we are of the opinion, would be productive of bloodshed, such being the popular feeling here in regard to slavery and kidnapping. We say this that those who may have thought of making the attempt may know what they are doing, and what the consequences would be likely to be.—*Id.*

Fugitive Slave Case in Fosterville.—The first manifestation of excitement on this subject in Fosterville, occurred on Wednesday of last week, among the colored portion of the population, on the appearance of two officers from Baltimore, in search of an alleged fugitive slave, the wife of a man named Brown. She had lived in this city since their escape, some four years or more, and others for a shorter period, have left this city. The number is stated by some as high as one hundred.—*Boston Traveller of Monday.*

THE GOVERNMENT AT WORK!

The following important communications have been transmitted from the Secretaries of War and Navy to the commanding army and naval officers at this port:

WAR DEPARTMENT.
WASHINGTON, Feb. 17, 1851.

Sir:—Information has just been communicated to the President that a number of persons, principally people of color, in the vicinity of Boston, did a few days since, combine to prevent the execution of the law providing for the arrest of fugitive slaves, and did forcibly rescue a slave who had been arrested from the custody of the officers of justice. It is possible that the city authorities may find it necessary to call in the military force to aid in the execution of the law. If such should be the case, and the marshal or any of his deputies shall exhibit to you the certificate of the circuit or district judge of the United States in the State of Massachusetts, stating that, in his opinion, the aid of a military force is necessary to insure the due execution of the laws, and shall require your aid and that of the troops under your command, as a part of the posse comitatus, you will place under the direction and control of the marshal, or of such other portion of your command as may be deemed adequate to the purpose. If neither the circuit nor district judge should be in the city of Boston when the exigency above referred to shall occur, the written certificate of the marshal alone may be deemed sufficient for you to afford the requisite aid.

Very respectfully, your o'b't servant,
C. M. CONRAD,
Secretary of War.

Brevet Major GEORGE A. TOWN, commanding officer, Fort Independence, Boston Harbor, Massachusetts.

NAVY DEPARTMENT.
February 17, 1851.

Sir: The department has received information that a prisoner arrested as a fugitive slave in Boston, was forcibly rescued from the deputy of the marshal of that district, on Saturday last, by lawless violence, in the very act of justice in that city. When we had last advised he had not been recaptured. It therefore becomes necessary to take immediate measures for the execution of the law in all similar cases; and whilst it is to be hoped that the civil officers will stand in



POETRY.

For the Liberator.

RELIGION AND THE PRIESTHOOD.

BY E. R. PLACE.

God of my soul, thou dost not ask
That I should bow unto a creed,
But faithfully perform my task,
To all my devious ways take heed.

To call Thee great, all-good, all-wise;
To wait on Thee with noisy train,
And call Thy name, as if the skies
Were a vast wall round Thy domain—

And Thou wert far beyond, and need
Be summoned with loud voice to bless
The children of Thy care, and feed
Their souls with peace and righteousness—

While they stir not to do Thy will,
Amidst a world of open sin,
But dream their noise and cant fulfil
Thy law's command, and heaven win—

Father, is this to worship Thee?
Is this to 'glorify' Thy name?
Nay, 'tis a pious mockery—
Too much of earth inspires the flame.

Worship to God!—Vain mortal, stand!
What is thy God, that praiseth, not deeds,
And noise, not truth, his love command,
While many a heart in anguish bleeds?

And Vice abounds, and Error stalks
A slaughtering demon o'er the land;
And Power, run mad, at Justice mocks,
And dooms the Right's intrepid band!

While they to whom our Christ hath given
The comforts of his love and grace,
To unpaid toil are daily driven,
A doomed, and scourged, and hated race!

And men who piously 'serve God'
One day in seven, beneath the steeple,
Go deepest under earth's vile clod
Among the world's ungodly people!

And hireling priests, from 'holy places,'
Cry 'Man, not God's' behest fulfil—
Add this to the Apostle's crown of graces,
Do all Apollon's goddess will!

Religion is a thing of deeds—
Not praises to a Power above me;
Said He who knew our spirit-needs,
'Keep my commandments, if ye love me.'

The curse of God, by prophet tongue,
Came down upon that pious nation,
Who unto him prayed, fasted, sung,
But to the poor dealt execration.

They sacrificed their beasts to God—
To lust and power their fellow-men;
And He who held the chastening rod,
Scourged them afar o'er hill and glen!

Wrong sits upon his bloody throne,
And round and round the priesthood tread,
Chanting his praise in solemn tone,
While walking o'er the slaughtered dead!

Ye servile panders, beware!
Ye walk above volcanic fires!
Ere long shall flash to heaven the glare
Of outraged right and pent desires!

Humanity shall headlong throw
Your mountain load of bloated crime!
And man shall rise as down ye go,
And shout through all the rounds of time!

For the Liberator.

GEORGE THOMPSON.

God speed thee on thy mission
Of liberty and love,
And may Heaven's purest blessings
Rest on thee from above!

God speed thee, brave reformer,
The champion of the right,
Till every slave has broken
His bonds of endless night.

God speed thee, England's noblest
That ever pressed her soil;
Heaven can alone repay thee
For all thy years of toil.

God speed thee, noble foreigner!
But ah! that cannot be—
A foreigner we cannot call
Who's true to liberty.

God speed thee, nature's nobleman!
And may thy heart ne'er fail,
Till woman's shrieks and cries no more
Shall lead the Southern gale.

M. A. PENDERGAST.

From the Athens, (Geo.) American Mechanic.
A BETTER TIME IS COMING.

Days shall come, such as were never known;
The nations, starting from their sleep,
Shall huddle in dust each kindly throne,
Earth's proud ones dwell and weep.

Then vengeance shall the tocsin toll!
Then Revolution's storm shall roll!
With the strong surging of the soul,
Like the surging of the deep!

Up through the tempest man must go—
Meeting his trampler, brother man!
Face as he may the tide of war,
Or sink beneath the ban;

Charge home Oppression's countless horde,
With ball and defiant word,
Or carve his red way with the sword,
Or all the broad earth's span!

Ever now, for his thought comes to bless,
Discussion wakes desire,
And ceaseless day and night the Press
Drops thick its leaves of fire!

In crowded shops and dusty room,
Above the din of wheel and loom,
Ring high o'er the trip-hammer's boom,
The lays from Labor's lyre.

That day is hastening—Wrong must yield!
The seed is broadcast o'er the land,
Thick as the tall grain in the field
Shall the Reformers stand!

Who and their mighty march shall stay!
Who meet them in their stern array!
What power shall cope in fierce array,
With Labor's myriad band!

ALL'S WELL.

BY JOHN G. WHITIER.

The clouds that rise with thunder slake
Our thirsty souls with rain;
The blow most dreadful falls to break
From off our limbs a chain;

Our very sins and follies make
The love of God more plain;
As through the shadowy lens of even,
The eye looks farthest into heaven,

On gleams of stars and depths of blue
The glancing sunshine never knew.
That day is hastening—Wrong must yield!
The seed is broadcast o'er the land,

MATHIMONY.

Ye who would marry by the scales,
In this the heart—in that the gold,
Remember, when the wife is bought,
As surely is the husband 'sold.'

The Liberator.

PAPACY IN ENGLAND.

LONDON, January, 1851.

DEAR GARRISON:

In a letter I wrote to you a day or two ago, I mentioned the agitation which has been occasioned in England by the Pope's Bull creating a Roman Catholic hierarchy in England, granting them English titles, making them, not merely, as they had hitherto been, Roman Catholic Bishops in England, but creating them with English territorial titles; and the apprehensions created in the minds of our clergy, and most of the aristocracy, lest they should lose the good things which the Reformation, as it is called, had placed in their possession.

The aristocracy are interested in the question, because they possess the advowsons of immense numbers of the 'livings'—that is, the right to present the tithes and the other income to the clergy of each parish; and seeing that there are 11,000 parishes in England, and a rector and vicar to each, or nearly so—the one taking the great tithes, and the other, the vicar, the small—it is too good a thing for them to feel easy about when endangered, particularly when the words 'small tithes' mean a good income—being called small, not because they are small in amount, but because they are the tithes of small things. The great tithes are the tithes of corn, hay and wood. The smaller tithes are hops, flax, hemp, fruit, vegetables, fowls, pigs, and nearly every conceivable article. Besides this direct interest, the aristocracy have the government in their own hands, and inasmuch as the crown of England has ever been made by the aristocracy merely an instrumentality to cloak their exercise of power, they get possession, as members of the Government, and share amongst themselves the patronage of large numbers of livings, of which the Queen is nominal patroness, but of which they are practically the distributors.

Now, nearly all the clergymen possessing livings of value in England are members of aristocratic families; either younger sons, grandsons or nephews, sons-in-law or left-handed relations of the patrons of these various livings; and it is by this patronage, and the immense naval, military, and other political patronage, that the aristocracy are enabled, as members of the Government and connections of members of the Government, to preserve their own position and the position of their poor relations, in our old and struggling state.

The real cause of all this mischief here is the existence of this Established Church, and the natural hankering of the Catholic hierarchy for the flesh pots. They have once partaken of the cookery, and they have a very distinct perception of its value and comforts; and those who are in possession snarl at those who would desire to regain the cookery. And the Bull that has been published certainly gives pretty good ground for believing that the priests do not abate a jot of their claims to be the ruling and universal Church. The Bull thus begins:—

'The power of ruling the universal Church, committed by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles, hath preserved, through every age, in the Apostolic See, that remarkable solicitude by which it consults for the advantage of the Catholic Religion in all parts of the world, and studiously provideth for its extension. And this correspondence with the design of its Divine Founder, who, when he ordained a head to the Church, looked forward, by his excellent wisdom, to the consummation of the world. Amongst other nations, the famous realm of England hath experienced the effects of this solicitude on the part of the Supreme Pontiff. Its history testifies, that in the earliest ages of the Church, the Christian religion was brought into Britain, and subsequently flourished greatly there.'

It then goes on to show various exercises of power by the Pope in England, and then says—

'These facts that we have cursorily touched upon, to omit all mention of others, are a sufficient proof that our predecessors have studiously endeavored, and labored that, as far as their influence could effect it, the Church in England might be re-edified and recovered from the great calamity that had befallen her.'

The calamity spoken of is the adoption of the Protestant faith. Alluding to the falling away from the Protestant faith of many of the English clergy and some of the laity, and which, doubtless, the Pope was made to believe indicated ripeness for Romanism, the Bull proceeds:—

'Wherefore, having taken into earnest consideration the present state of Catholic affairs in England, and reflecting on the very large and every where increasing number of Catholics there; considering, also, that the impediments which principally stood in the way of the spread of Catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be brought back to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of Vicars Apostolic.'

There is much more in this Bull of the Pope which shows that the intention is to restore, as occasion may enable them, the Catholic religion, with all its temporal power, in England. Now, reflecting how this power has been exercised—the dreadful cruelties inflicted in the name of religion—that the Protestants had only just finished their labor of love in removing all penalties, it has naturally, I almost think justifiably, created a great anxiety in the minds of men whose forefathers have so suffered, and who find, at the earliest moment possible, this return presented in a Bull referring to the ancient system, restoring the dreadful canon law, and intimating the desire of the Pope that the Catholic should become again the dominant Church in England.

Cardinal Wiseman, who styles himself, 'Nicholas, by the Divine Mercy of the Holy Roman Church, by the title of Saint Prudentia, Cardinal Priest, Archbishop of Westminster and Administrator Apostolic in the diocese of Southwark,' seems a man of the right temperament to assert supremacy and reassume, if he can, possession of the leaves and fishes. He immediately published a 'Pastoral' letter, in which he takes great care that there shall be no doubt about the object of the Pope's Bull and the English hierarchy in seducing the poor old man into issuing this Bull. He says in that Pastoral:—

'We were enabled ourselves to ask for the Archbishop of Canterbury for our new See of Westminster; and this day we have been invested, by the hands of the Supreme Pastor and Pontiff himself, with this badge of Metropolitan jurisdiction.'

'The great work, then, is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of Catholic communions. Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begun now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and of vigor.'

Thus, you will see, he speaks of England as being restored to its orbit in the ecclesiastical firmament, to begin anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and of vigor. That is to say, the Roman Catholic Church is the centre of unity—the source of jurisdiction, of light and of vigor. And the Cardinal then goes on to pray for the propagation of Holy Religion in England; implying, all the way through, that Protestantism is heresy.

various acts before they have learned to understand even the Words; they are made to say they believe what they have no knowledge to comprehend.

In many districts here, the sectarian zeal to get children into their schools is so great, that the poor and ignorant parents conceive that they are conferring a favor on those who seek to induce them to send their children into the schools; and they will often apply for gifts, reminding them they apply to that end, sending their children to the particular school. Such is the extent to which this feeling has gone, owing to the sectarian bidding of the different sects to get ignorant parents to send their children, that when asked the parents to take part in addressing an assembly of poor people, I was requested to address them on the importance of giving their children an independent education, at the small sum of 3d. per week, without depending on the patronage of any body, or sending them to particular schools.

I hope this struggle of the Catholics to gain power may lead the clergy to see that it is not wise to prevent the laity from instructing the children in the knowledge that belongs to this world, and the general duties they owe to man and to society; leaving, as it is proposed to leave, the duty of instructing the children in religion to the clergy and teachers whom the parents may approve.

I am taken off this train of thought by the delivery, yesterday, of two Liberator's, conveying full accounts of the reception of George Thompson in Faneuil Hall. He is, I need not say to you, who so glory in him, a most earnest, faithful and able friend to Liberty. He is here what you find him to be there, ardent, eloquent, rational; which last quality is not always found bound up with eloquence.

I know, when we speak of a people, what an infinite variety of opinions, of shades of intellect and degrees of knowledge, are covered up in that word, and that, according to the aspect from which a speaker or writer looks at the 'many-headed monster' which that word expresses, may his aspirations or his fears be raised. [I am one of the hopeful school. I am satisfied, with Milton and others, that Truth will ultimately prevail, and that all which she needs is a clear stage.] I have been, since last evening, when I read the Liberator's, pondering upon the question, whether more in which the mobocracy of Boston were stirred up to repel George Thompson in Faneuil Hall, than would have proceeded had you and your friends been allowed to receive and listen—it is a great pleasure to listen—to his eloquence.

I have often iterated to you, what I must now reiterate, that it is to you and your friends, and to your unflinching adherence to total and immediate emancipation, that the cause of abolition owes its successful aspect thus far. It is not possible to be extreme, as against slave and slave-owners. When men can pass and sustain such bills as the Fugitive Bill, how absurd it is for such men to call against the extremists, as they shout of the abolitionists!

I have told you that I should never feel doubt or hesitation as to your moral health, until I found the Southerners and the friends of slavery began to compliment you; then, if it is not preceded by an act of Congress abolishing slavery, there will be reason, not for condemning, but for inquiring how their disposition has been softened towards you. Be assured of this, that those who have labored in the abolition of any public abuse, have always been denounced with a violence proportioned to the effectiveness of their exertions; and that it is amongst the thoughtful and reflective that your usefulness is measured, and justly measured, by the violence with which you are treated by those who are opposed to you. They cry out because you hurt them—because you endanger the interests by which they live; and your friends know they cry out for that reason.

You have ground for hope, for encouragement, for confidence in ultimate and not remote success. Contrast the manner in which Mr. Thompson has been received at Worcester, and the many who dare now to hear his lectures, with his situation and years fifteen years ago! Consider, while this progress has been germinating in the United States, what seeds of good he has scattered since then in Europe and British India, and in the East India House, and the probable influence he may yet have in modifying, or, rather, inducing the modification of the East India Charter, when the time comes round again for its renewal—for it is the practice of the aristocracy here who hold the government, to give as little to agitation as they can, but to take their cue as to what they will grant from the effectiveness with which they find such men as George Thompson, Joseph Hume, John Bright, and Richard Cobden, can use any given abuse to shake their hold over the public mind, and to make the system in their hands totter.

We know here that the good that is done in getting partial remedies for proved abuses, is owing more to those who expose them than to those who remedy them. The latter, generally speaking, work because the others have made it necessary; not because they desire the new and improved, but because the change is forced upon them.

EDWARD SEARCH.

FUGITIVE SLAVES.

It seems to me that there is an evident inconsistency in principle between the law as it has been decided by the Supreme Court in this State in the case of the slave Med, adjudicated about twelve years since, in relation to slaves brought here voluntarily by their masters, and the law under the U. S. Constitution in relation to slaves who are fugitives from other States. In the former case, they are held entitled to their liberty immediately, and in the latter case, to be returned back again to a state of slavery. To perceive this inconsistency in principle, we must examine the grounds upon which they are declared to be free when coming with the consent of their masters, and see if these grounds do not equally apply when they are fugitives from another State. The Court, in giving their opinion in the case above referred to, say, 'Without purporting the inquiry further, it is sufficient for the purpose before us, that by the Constitution adopted in 1780, slavery was abolished in Massachusetts, on the ground that it is contrary to natural right, and the plain principles of justice. The terms of the first article of the Declaration of Rights are plain and explicit: 'All men are born free and equal, and have certain natural, essential, and unalienable rights, among which are the right of enjoying and defending their lives and liberty, and of acquiring, possessing, and defending property.' It would be difficult to select words more precisely adapted to the abolition of negro slavery.'

Now, if these are the grounds on which slavery was abolished in this State, and can no longer exist here, why do they not as well apply to fugitive slaves as to any others? Why is it not as contrary to natural right and the plain principles of justice to hold them in bondage, or return them to bondage, as slaves who have come here by the consent of their masters? These principles apply to the system of slavery in itself, and not to the mode by which it came into this State. The rights of the slave must be the same in both cases.

But in reply to this it may be said, in the case of fugitive slaves, the State of Massachusetts has, by adhering to the national Constitution, bound herself to recognize slavery in the Southern States so far as to deliver up fugitive slaves when claimed by their masters, but are not bound to deliver up slaves who come here under any other circumstances. But the question again recurs, what right have they thus to bind themselves, by adopting a Constitution containing such a provision 'against natural right and the plain principles of justice'? What right have they to assume dominion over the rights and liberty and welfare of a race of men who were not parties to this Constitution, and had no voice either in fixing its

provisions, or making the laws under these provisions—who were not represented in the Convention which formed it, or in Congresses which made laws under it? What right have they to bind themselves by an instrument, which under certain circumstances requires them to rob a fellow-man of all his rights, personal, domestic and civil, and reduce him to the condition of a brute and a chattel? If they have no right by the Constitution and laws of Massachusetts, grounded 'upon natural right and the plain principles of justice,' to deprive a fellow-being of all his rights, and treat him as a slave, they have no right to become parties to a National Constitution or laws which are intended to produce this effect. The principle is as broad as it is long.

It is said by the Court, in this case, that the Constitution partakes of a treaty between foreign powers, and that it would be perfectly competent for one foreign power to stipulate by a treaty to deliver up the fugitive slaves of another foreign power. This I should respectfully deny. It is never competent for one foreign power to bind themselves by a treaty to do that to another foreign power, which the party stipulating confesses is 'against natural right and the plain principles of justice.' If it were competent, it would be competent for a nation to do an acknowledged wrong, and a violation of justice. The case of conscripts, which might make their escape from one country to another, and which it is said that the latter might stipulate by treaty to deliver up, will not justify such a conclusion. If the system of conscription is admitted to be 'against natural right and the plain principles of justice' by the government from whom the stipulation is required, it would have no right to make such a stipulation. And if it is not admitted to be so, then it is not a parallel case to the one supposed, and is not a fair illustration of it.

The sound principle in the case seems to me to be this: That though a government has no right forcibly to interfere with the laws or institutions of another State, within that State—though such institutions or laws may be unjust or oppressive, yet it ought not in any way to co-operate with the other State within its own jurisdiction and territory in support of such institutions and laws. It is not bound to reform or purify the institutions and laws of another State of their injustice and evils, except by the exercise of moral influence; but it is bound to refuse in any way to execute these laws, or uphold these institutions, within its own dominions. It is not obliged to make other nations do right, but it is obliged itself not to do wrong.

Again, see the absurdity which follows from considering a man a slave who comes into Massachusetts as a fugitive, and a freeman when brought here by his master. In the former case, he is considered a mere chattel, a moveable personal property attached to his master, which may be reclaimed as a stray horse. In the latter case, he is considered a freeman entitled to all the rights of a freeman. Yes, the same individual, having the same natural rights, which he has never forfeited or transferred, is to depend for the character in which he shall be treated, whether as a horse or a man, upon the mere mode in which he shall have found his way into the State—a circumstance at all affecting the fact whether he is a human being, endowed with all the faculties of a human being, and entitled to all the rights of a human being. If such a doctrine is not absurd, and destitute of sense, and such as would never have entered into the heads of any but such as are wedded to the artificial principles of law, I do not know what would be such.

I have often thought that the habit of studying the law has an effect of obscuring the mind to the clear principles of common sense and common justice, which are so readily felt and understood by people in other occupations. Lawyers often make artificial distinctions where no one else would think of making them, and carry the subtleties of special pleading into the decision of great and fundamental principles of justice. A man may make a good lawyer, and a miserable statesman. The one allows his mind to be shackled by the rigid and often arbitrary rules and principles of law in all the views he takes of great national questions. The other takes a broad and expanded view of these questions in reference to their influence upon the welfare of society, and the great principles of justice and humanity. No other circumstance than this will explain the illiberal and irrational views which often pervade the speeches of our legislators in Congress, and which in such a remarkable degree are apparent in the speeches made upon the subject of slavery. There are views expressed in many of these speeches which are totally abhorrent to all the first principles of justice, and even to the plain principles of common sense. Men talk with great glibness about the rights of individuals to hold property in slaves, and the political rights of States to determine their own institutions and laws, while they seem to treat with the utmost contempt the doctrine that these slaves have any property in their own bodies and souls, and the same right to make use of their faculties for the acquisition of other kinds of property, as they themselves have. They can prate about civil rights, which are the mere creatures of a political frame of government, but disregard totally those natural and inalienable rights which belong to the whole human family, whether black or white, which are the gift of God, and inherent in our nature.

W. S. A.

FUGITIVE SLAVE LAW, ETC. IN PEPPERELL.

PEPPERELL, Feb. 8, 1851.

FRIEND GARRISON:

I have just been taking account of anti-slavery stock in this town; or, in other words, I have just come in from circulating for signatures the petitions for the repeal of the law for the surrender of fugitive slaves, &c. To give all an opportunity to sign these petitions would require more time than any one individual, in my circumstances, could bestow upon this or any other similar work. Inasmuch as I could not give every person an opportunity to sign, I made my election in such a manner that no doubt exists in my mind in relation to the influential classes. Of the two offending clergymen, neither would sign a petition for the repeal of a law which recognizes property in their fellow-men, and makes their sanctum sanctuaries hunting-grounds for women-whippers and men-stealers. Of the resident clergy, one signed, and one would not sign. Of four Doctors of Physic, two signed, and two would not sign. Dr. S—y gave his entire length for all the compromises. Of the shopkeepers and their lackeys, not one of them expressed the least dislike to the demands slavery is daily making upon the freedom of the North; and not until they are taught by the force of trade, will they ever perceive that it is wrong to traffic in the souls and bodies of their fellow-men. But with all these discouragements, with the rank pro-slavery sentiment that is nourished by too many of our religious and political citizens, the slave has here, even his advocates; and I am happy to say they are among the most liberal and enlightened, most temperate and virtuous of our people. The slave has always looked to, and must always depend, mainly, upon these who practically illustrate the precepts of the New Testament in the lives they lead, and the deeds of disinterested benevolence which they perform. Our best men are indeed our best abolitionists; and in defiance of the authority of the Boston Post, the Case Democrats, Webster Whigs, and Stuart divines, the Fugitive Slave Law is despised and repudiated by the best men in town. I never before felt more forcibly the truthfulness of the remark, that 'the true abolitionist is the true hero.' A lofty religious sentiment pervades his heart, and a holy atmosphere of moral grandeur, temperance and mercy, pervades his life. Charge upon him what they may, I had rather be an abolitionist, borne down with the entire weight of

clerical obloquy, and sectarian contumely, and political detraction, than share the smiles of Stuart's adherents, or Webster's retainers, not excepting the country lickspittles of these twin champions of slavery on Bible and Constitutional grounds.

I had hoped that a new era had dawned upon the New England churches, and that the ministry had decided to put away the foul blot of slavery, by writing upon their altars 'FUGITIVE,' and kindling upon their altars the fires of liberty. But, alas for these eagles of unclean birds! when will they cease iniquity, and learn judgment, and weigh righteousness? By general apostasy, the churches have surrendered their high prerogative of defending truth and righteousness, and are now truckling to political organizations. The priests, poor things, have let themselves be hired to capricious partisans, who are bound together, most profanely, in the name of Jesus Christ, to keep up the 'price of real and personal estate.' The clergy in this town had hired out to have the souls of the sinners in Pepperell, by simply doing the praying and preaching for the town—quite a labor-saving operation.

It is the business of certain persons, with a view of preserving the glory of the church, to lie about the abolitionists, and so to vitiate the minds of the young and artless, that the caricatures that a venal press sends through the country may find credence with such young persons, who have not had opportunity to examine and judge of their character and motives. The cry they set up is, 'Infidelity,' 'Sabbath-breakers,' 'Don't believe in the Bible,' 'Garrissonians,' 'Agitators,' 'The worst enemies of the slave.' 'If it were not for such, the slaves would all have been free before this.' 'They don't do the right way to work,' &c. Now, if the abolitionists have all gone wrong, why, in the name of God and outraged humanity in the persons of three millions of American-born men, women and children, do they not themselves go the 'right way to work'? Those who call us to account for wrong-doing are supposed to know, at least, how to do right; and when they have done half as much in changing public sentiment, or rather in enlightening the public mind and quickening the public conscience, as the 'infidel' abolitionists have done, then they will have claims on the good and wise. Until then, their glory is confined to the household of fools, and their wisdom most appreciated in a council of knaves.

A. H. WOOD.

WOMAN'S RIGHTS.

FRIEND GARRISON:

I beg leave to inform my friend Samuel Wilbur, that it is one thing to refute the arguments of an opponent, and a very different thing to refute our own misconstruction of those arguments.

Not a word have I written to warrant the question, 'Does H. G. apply this text (Eph. 5:24) literally, in its full length and breadth?' The question at issue is not whether man possesses 'entire equality' with the Son of God or 'the omnipotent Jehovah'; but whether woman possesses 'entire equality' with man. My friend W's business is to show, if he can, that the text does not disprove this. Can he do it? If this doctrine of the Worcester Convention, I ask my opponents to inform me what can be disproved by the Bible? The truth is, that the doctrine of the Convention is antagonistic to that of the Bible; and I say, 'Let God be true and every man a liar' that opposes his word.

Notwithstanding that Lucetta Mott has long been in the habit of speaking publicly in the church, &c., contrary to the commandment of the Lord, (1 Cor. 14:34-37, 1 Tim. 2:11, 12.) I shall still speak of my esteemed friend Mrs. Mott, though I would not, if I supposed she did so in defiance of the known commandments of the Lord. She verily believes that she ought to do this thing, although it is, in truth, contrary to the law of Jesus of Nazareth. To the question, 'whether the public labors (of speaking in the church) of L. M. have been a shame,' &c., an answer of more authority than any thing that I can say may be found in 1 Cor. 14:35. If we believe not this, 'neither should we be persuaded, though one rose from the dead.' The fact that unlawful things are overruled for good does not make them lawful.

My friend quotes, 'Servants be obedient to them that are your masters,' &c., and asks, 'Did not the Convention which met in 1776 err widely in ascribing the entire equality of men?' I reply, Yes, if they denied the subjection of servants, which the passage commands. This, however, they did not do. The equality advocated and asserted was not an entire equality, but an equality of right to liberty. There was no specification of equality in things concerning which the Creator has made a difference in his holy word, as was the case in the Worcester Convention. Far be it that we should be dissatisfied with this decision of Infinite Wisdom.

HENRY GREW.

To the Editor of the Journal of Commerce:

Sir—Grave imputations are thrown upon the citizens of Boston in consequence of the late rescue of a fugitive slave in this city, I think with little justice. In the first place, the arrest was not generally known. Information of the rescue and arrest came out simultaneously in the city. Our worthy Mayor, who has uttered very brave words about ball cartridges in case of riots, behaved as every man of sense supposed he would when a pinch came. This distinguished officer was hungry, and went home to dinner. But the duty of the United States Marshal was negligently performed. Had he given notice in State street, before two o'clock, that he feared a rescue, he could have had five hundred men in ten minutes to support him. Had Turkey (City Marshal) been in the place of the U. S. Marshal, the rescue would not have taken place. Let the responsibility fall where it belongs, upon the inefficiency of the Marshal's department.

BOSTON, Feb. 20.

EDMOND QUINCY, Esq., has published a card in the Journal, pronouncing the statement in the Springfield Republican, that he (Quincy) was in the cars that town when the Hon. George Thompson, M. P., left New Albany, and was bespattered with rotten eggs, Webster Whig arguments, entirely destitute of truth.

THE Queen, on her way to open Parliament, was greeted with a perfect roar, from the crowding thousands along the streets of London—No Popery! No Popery!

ASHBORE' jail was burnt a few days since. It was set on fire by a negro who was in confinement, and who perished in the flames, all efforts to save him proving fruitless. Finding he must be burnt, he wrapped himself in his blanket, and laid down to meet his fate.

Great is Diana of the Ephesians—The Rev. Dr. Adams, of the Essex Street Church, took special pains, Sabbath before last, to pray that men would obey the magistracy, and live in obedience to the lower law; but he never once thanked God that an honest citizen of Massachusetts and a Christian member of a Boston church, had justly executed from the clutches of bloodhounds who sought to drag him to Virginia, to be disposed of as a piece of merchandise.

A private letter from Canada mentions as a rumor, that Shadrach, the rescued fugitive slave, will be sent to the World's Fair as a specimen of American slaves; and his history, as a specimen of American freedom!

A Parisian inventor thinks he has at last discovered the long sought desideratum, a machine for setting type. He has been at work upon it for fifteen years, and having completed it, has entered it for exhibition at the World's Fair. It comprises both a distributor and setting stick, is afforded at a low price, and will set ten thousand ems an hour. It is said not to interfere with the regular appointments of a printing office, and requires no new characters.

A colored woman, residing in Wilmington Del., gave birth to three children last Tuesday morning; and about four weeks ago, a woman in the First Municipality of New Orleans presented her husband with three fine boys at a birth. On the morning of the 10th ult., she was again taken ill, and soon afterwards gave birth to a fine boy. The children are all doing well.

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